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ABSTRACT

This a report from the Association for Supervision and Curriculum Development (ASCD) Panel on Moral Education. Topics discussed include the following: (1) why moral education now; (2) morality and religion; (3) what is moral education; (4) moral education in the social context; (5) characteristics of the morally mature person; (6) the teacher as a model; (7) discipline; (8) curriculum; (9) classroom as a community; (10) home-school partnership; and (11) issues and recommendations. A list of the panel members and 49 references are included. (SI)

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MORAL EDUCATION IN THE LIFE OF THE SCHOOL

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A Report from the ASCD Panel
on Moral Education
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Association for Supervision and Curriculum Development
Alexandria, Virginia

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Contents

Members of the ASCD Panel on Moral Education 5
1. Why Moral Education Now? 7
2. What Is Moral Education? 15
3. Moral Education in the School 23
4. Who Is Involved in Moral Education? 37
5. Issues and Recommendations 41
References 49

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This report does not necessarily reflect the official positions of the organizations represented by the panel members.

1. Why Moral Education Now?

MORAL EDUCATION IS WHATEVER SCHOOLS DO TO INFLUENCE HOW STUdents think, feel, and act regarding issues of right and wrong. American public schools have a long tradition of concern about moral education, and recently this concern has grown more intense.

One reason for this increased concern is the substantial, long-term increase in emotional problems among young Americans. Figure 1 shows three disturbing trends: notable increases in the rates of adolescent death by homicide and suicide, and of out-of-wedlock births. The data focus on whites—our more advantaged population—to emphasize that these shifts are unrelated to racial discrimination or poverty. As the graph indicates, the rates of male adolescent death by homicide and suicide increased by 441 percent and 479 percent, respectively, between the mid 1950s and 1984. Both rates have decreased slightly in the recent past, but the overall rise in homicides and suicides remains alarming. During roughly the same years (1940-85), the rate of out-of-wedlock births to adolescents rose by 621 percent.

At different times in the last decade, all of these rates peaked at their highest points in history (Wynne and Hess 1986).

Nor are these the only indications that something is awry. National surveys disclose that, in 1969, only 21 percent of high school seniors admitted to ever using marijuana (Bachman et al. 1978); in 1980 and 1985, the comparable figures were 60.2 percent and 54.2 percent (Johnston et al. 1987).

It is still true that there are millions of well-adjusted American adolescents. But these data indicate that, by some measures at least, young people show more self-destructive and other destructive behavior today than they did two or three decades ago.

In addition, young people's moral development has implications for their participation in the workplace. Such apparently simple actions as coming to work regularly and on time; being polite to co-workers, customers, and superiors; obeying legitimate authority; and working diligently all have strong moral elements. Together, such attitudes and actions make up the American work ethic—an ethic that many believe is in decline.

Popular Concerns

Educators are not alone in their concern for moral education. In 17 of the 19 annual Gallup Polls of the Public's Attitudes Toward the Public Schools, members of the public have designated "lack of discipline" as the greatest problem facing schools. In the other two polls (1986 and 1987), concern about discipline ranked second to concern about drug use. Both are moral issues.

Undoubtedly, alarm about the morality of young people is aggravated by a number of forces: fragmentation of the family, decline of trust in public institutions, increasing public concern about questionable ethical practices in business and industry, the impact of the mass media, and our gradually increasing affluence. All of these forces help foster a materialistic, "me first" attitude.

Finally, the increasing ethnic and social diversity of our population, while invigorating our nation, has brought with it an increasing variety of moral values that sometimes conflict. As a

result, some educators, awash in a sea of pluralism, are wary of even trying to identify common moral values.

Yet there is increasing protest against the way values are addressed in schools. Public figures such as Secretary of Education William Bennett and New York Governor Mario Cuomo have stated that schools should pay more attention to students' moral development, and their comments have both reflected existing public opinion and triggered renewed interest.

Contemporary Issues

Issues that have confounded moral education over the past century are intensified today: How do we respond to disagreements about the proper methods of moral education? How does the school balance common values with pluralistic beliefs? What should be the relationship between religion and moral education in the public schools? What is the relationship between private and public morality? Should moral education emphasize indoctrination or reasoning?

How does moral education find a place in a curriculum already stretched to the limit? Should moral education be taught as a separate subject, or infused throughout the curriculum? Should moral education take different forms for students of different ages? Who should teach about morality? How does one evaluate moral growth? And, how can schools build support in the community for moral education?

Historical Perspective

In earlier times, American schools did not find such questions troubling. The predecessors of today's public schools were founded under a Massachusetts law passed in 1647, twenty years after the first settlers landed. The law, which stated "that old deluder Satan" flourished on ignorance, was aimed at establishing schools that would deliberately foster morality. The academic learning transmitted in such schools was inextricably bound up with religious doctrine.

Indeed, until the middle of the 19th century, public schools were typically pervaded with a strong, nonsectarian Protestant

9

tone, which was reflected in Bible readings, prayers, ceremonial occasions, and the contents of reading materials. (In some communities where one sect was dominant, a more sectarian tone prevailed.) As Roman Catholic immigration proceeded, conflicts arose over moral and religious education. These disputes were circumvented by the creation of parochial schools.

By the end of the 19th century, public schools increasingly adopted a purely secular form of moral education, often called "character education" (Yulish 1980). The character education movement identified a body of activities and principles by which moral education could be transmitted in a secular institution. The approach emphasized student teamwork, extracurricular activities, student councils, flag salutes and other ceremonies, and commonsense moral virtues like honesty, self-discipline, kindness, and tolerance. Some researchers concluded there was little connection between the character education approach and real-life behavior (Hartshorne and May 1928, 1929, 1930). Later researchers, however, have disputed this conclusion (Rushton 1984); furthermore, the research findings about how other forms of moral education affect conduct are equally inconclusive. In any case, schools still emphasize components of character education, and many of these activities are strongly supported by parents.

While character education was enjoying wide popularity during the first three decades of the century, John Dewey was articulating a theory of moral development that emphasized reflective thinking rather than moral lessons (Dewey 1909, 1916, 1939). According to Dewey, the proper way to resolve moral dilemmas in real life is to apply reason or intelligent thought. This theory of moral development would eventually become the main theme of the moral education efforts that emerged in the 1960s and thereafter.

In the 1960s, Louis Raths and his colleagues, claiming to follow the work of Dewey, developed the values clarification approach (Raths et al. 1978). While this method was often viewed as a simple set of value-free activities, its original theory intended to help students make value decisions based on careful reasoning and democratic principles. In the 1970s, Lawrence

Kohlberg proposed a cognitive-developmental approach to moral education based on the work of Dewey and Piaget (Kohlberg 1976, 1984). Immensely popular in theory but difficult to apply in practice, this approach emphasized the application of thinking skills to the development of moral reasoning based on increasingly complex concepts of justice. In addition, it suggested that such thinking is influenced by the individual's stage of cognitive development and that such thinking fosters movement toward higher stages.

While these two approaches—values clarification and the cognitive-developmental approach—have received widespread attention, others have also been proposed and tried. Among these are the values analysis approach (Fraenkel 1976, 1977), the psychological education program (Mosher and Sprinthall 1970), and several more, including some of the current personal development and self-esteem programs that fall under the rubric of affective education.

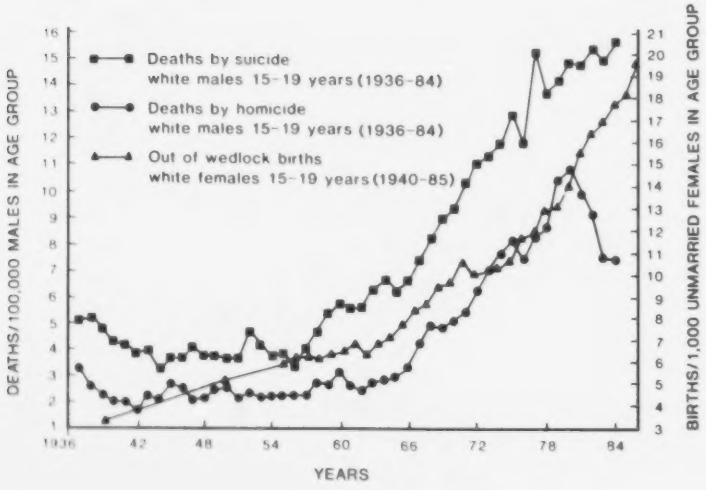
It is crucial to understand that no single approach or program has gained complete ascendance in recent curriculum history. The values clarification and cognitive-developmental approaches have certainly enjoyed great popularity; however, character education has received renewed attention in the past few years, and some public schools even persist in asserting a religious basis for moral education. Also, the revival of classical humanism has again brought forth the notion of moral education through literature and history.

Thus, in 1988, we have a long legacy of theories, approaches, and programs aimed at carrying out the mission of moral education in the public schools. As we shall see, the mixed results of research offer few definitive conclusions. Curricular decisions about moral education are currently based on a mix of moral philosophy and empirical evidence, impelled by public pressure for immediate action by the schools.

Morality and Religion

Religion is a major force in the lives of most Americans. Indeed, international studies continually report a comparatively high level of religious practice among Americans. Because reli-

Figure 1
Changes in the Rates of Youth Homicide, Suicide, and Illegitimate Births



gion is, above all, a meaning system, it naturally speaks to its adherents about right and wrong, good and bad. For many Americans, the first and foremost moral guide is their own religion.

While the theological doctrines of religions differ substantially, there is a great deal of overlap in moral theologies, particularly in their everyday application. Broad areas of consensus exist regarding concern for our fellow human beings, honesty in our dealings with one another, respect for property, and a host of other moral issues. These same issues are fundamental to the rules our nation has chosen to live by; in practice, the dictates of one's religious conscience and the precepts of democracy tend to reinforce each other.

There are many Americans, however, in whose lives religion does not play a significant role. There are others who, for a variety of reasons, are antagonistic to religion. For them, moral education based on religion and appeals to religious principles

12

to solve moral issues are serious affronts. On the other hand, some religious people are equally affronted by public schools teaching students to look outside their religious tradition for moral guidance.

Public schools, committed as they are to serving all Americans, must approach this question with understanding, sensitivity, and willingness to compromise. Educators need to be sensitive to students' religious beliefs and respect their legitimacy, yet must not promote such beliefs in the classroom. Teachers should stress the democractic and intellectual bases for morality, but they should also encourage children to bring all their intellectual, cultural, and religious resources to bear on moral issues.

Appreciating the differences in our pluralistic society is fundamental to the success of our democracy. And tolerance must begin in the schools: If we are to survive as a nation, our schools must help us find our common moral ground and help us learn to live together on it.

Moral education is not only inevitable in schools; it is essential. Human beings vary tremendously and are enormously adaptable, and our broad potential requires that we teach the best of our inherited culture. That teaching begins, of course, in our families, but it must be supported by other agencies. A common morality should be developed while a society's future citizens are still children—before misdirected development leads them to harm themselves or others.

To accomplish this important task, all societies have public systems to help develop moral principles in children. In America, schools are a central part of that system. Our schools thus cannot ignore moral education; it is one of their most important responsibilities.

2. What Is Moral Education?

IT IS IMPOSSIBLE TO FIND AN ANSWER TO THIS QUESTION THAT WILL SATISFY everyone. Language, especially on a topic like this, can be ambiguous. And ambiguity can cause misunderstanding, which can throw obstacles into the path of implementing moral education. For that reason, it is important to define the vocabulary of morality and moral education.

A Brief Lexicon

The word *moral* is frequently used in two distinct ways. In its descriptive sense, it refers to the domain of morality. For example, if we say that something is "a moral question," we are merely saying it concerns conduct that relates to the rights, duties, and well-being of others; we are not judging the rightness or wrongness of an act. In its evaluative sense, however, the word *moral* is used to endorse an act, as in "being honest is a moral way to behave." Thus the sentence, "His was a moral act," may have two quite different meanings.

When the term *moral* is used descriptively, its opposite is *nonmoral*, or not pertaining to questions of morality. Choosing vanilla over chocolate ice cream, for example, is usually a nonmoral act. But when we use the word *moral* in its evaluative sense, its opposite is *immoral*. For example, we might say that stealing someone's ice cream is an immoral act. The related term *amoral* refers to individuals who lack moral sensibility, such as the very young or the psychologically impaired.

Ethics and *ethical* are related terms that sometimes are used interchangeably with the words *morality* and *moral*. Specifically, *ethics* refers to the field of study that deals with what is good or bad, right or wrong; with questions of moral duty and obligation; and, commonly, with the history of ethical thought or moral philosophy. This is the descriptive sense of the term. The terms *ethical* and *unethical* are used synonymously with the evaluative sense of the terms *moral* and *immoral*.

Another word frequently encountered in discussions of morality is *value*. Values are principles or ideals that we feel strongly about and that guide our actions. Values are often influenced by *beliefs*, convictions about the truth of particular ideas or states of affairs, and by *attitudes*, enduring sets of beliefs that create emotions and predispose us to prefer one thing over another.

Beliefs, attitudes, and values may be self-regarding or other-regarding. Most people would argue that self-respect is part of morality. Respect means showing regard for the worth of someone or something. Self-respect means treating our own life and person as having value. Many educators consider the fostering of self-respect as part of moral education. Moreover, self-regarding virtues affect our other-regarding capacities. We have trouble looking out for the welfare of others if we are drunk or high, for example.

In this decade, the term *character* has been reintroduced into the discourse on moral education. The word *character* can be used in a descriptive or evaluative sense. As an evaluative term, *character* not only denotes a person's attributes, it also assesses the moral status of the person. To say a person has character is to imply a positive moral judgment of that person. When

we use the word *character* in this sense, we refer to a stable set of dispositions and behaviors consistent with commonly accepted standards of conduct.

Moral Education in the Social Context

One of the most comprehensive conceptions of moral education was formulated by the 19th-century French sociologist Emile Durkheim. Durkheim recognized the importance of drawing the individual into the social world and, at the same time, taking into account the emerging independence of youth. His perspective is still relevant to our era, and important elements of his thinking are reflected in the work of modern philosophers and educators such as John Dewey.

Durkheim argued that morality is essentially a social undertaking. In order to maintain an environment that protects the rights and welfare of its members, society needs a system of prohibitions to limit the range of individuals' behavior. Morality, therefore, consists of an accepted system of rules that shape conduct. These rules state how one ought to act in given situations. To behave properly is to follow these rules conscientiously. The rules are ultimately justified by how well they maintain a stable environment in which the individual can live with dignity and freedom.

According to Durkheim, three essential elements are involved in the concept of morality. The first is discipline, which regularizes conduct. Discipline involves both the need to yield to the moral order and the need to restrict impulse. Conduct must be orderly, follow social mores, and transcend impulse and suggestion. If civic life is to succeed, individuals must be free from a constant search for appropriate conduct. Discipline controls impulse, recognizes the moral law, and subjugates the individual to that law.

Durkheim's second element of morality is group attachment. Moral authority is social in origin. Group attachment is society conceived as the collective ideal that attracts us. Discipline, on the other hand, is society conceived as that which com-

mands us. Thus, discipline and the collective ideal are two reflections of the same reality.

The third element of morality is autonomy, or self-determination. A fundamental axiom of morality is that the human being is, in Durkheim's words, the "sacred thing par excellence" (Durkheim 1961). It follows from that axiom that any restriction on individual conscience is immoral because it violates individual autonomy. The conformity implicit in morality in its mature form is not the result of physical constraint or external imposition; rather, it is the result of individual reflection that deems conformity as good because there is no better alternative for social life. This conformity is not born of resignation but is based on enlightened acceptance. Liberation occurs through the willing assent to morality.

If we follow Durkheim's perspective, the goal of moral education is to develop in the child the elements of morality: discipline, attachment to group, and autonomy. In the moral education of very young children, the teacher may use authority to impose moral rules and use punishment to show disapproval of violations of those rules. In effect, the teacher engages in adept manipulation. As children's conceptual and reasoning powers develop, the teacher's task becomes more one of reasoning. The process of moral education thus strives to shift children gradually from deference to authority to an internal, self-chosen moral orientation.

The classroom is a stage between the affective morality of the family and society's more impartial morality. Within the family, solidarity is founded on blood relationship and reinforced by constant contact and interaction. Political society is not predicated on these personal relationships. One function of the school is to bridge the gap between the personal moral system of the home, based on love and intimacy, and the impersonal moral system of society, based on collective self-interest.

Schooling, of course, is more than the transmission of abstract knowledge and modes of thinking. Children must learn how society works. Through the study of the social sciences and the humanities, and through classroom experiences, children can gain insights that help them move to a mature morality. In

this way, morality that is originally based on deference to authority can gradually broaden to include attachment to groups and, finally, through reason and study, develop into an autonomous acquiescence.

Building on Durkheim, then, moral education can be seen as a process by which young children are brought into the moral life of society. Although the process necessarily requires different kinds of experiences at different ages, the content of moral education and its final goal remain constant. The content is the moral values that regulate and give stability to our social life; the goal is to produce autonomous individuals who know those moral values and are committed to acting in a manner consistent with them.

The Morally Mature Person

What kind of human being do we want to emerge from our efforts at moral education? What are the characteristics of the morally mature person?

A moment's reflection tells us that moral maturity is more than just knowing what is right. The world is full of people who know what is right but set moral considerations aside when they find it expedient to do so. To be moral means to *value* morality, to take moral obligations seriously. It means to be able to judge what is right but also to care deeply about doing it—and to possess the will, competence, and habits needed to translate moral judgment and feeling into effective moral action.

We submit that the morally mature person has six major characteristics, which are derived from universal moral and democratic principles. These characteristics offer schools and communities a context for discourse about school programs and moral behavior. The morally mature person habitually:

1. *Respects human dignity,* which includes
   - showing regard for the worth and rights of all persons,
   - avoiding deception and dishonesty,
   - promoting human equality,

- respecting freedom of conscience,
- working with people of different views, and
- refraining from prejudiced actions.

2. *Cares about the welfare of others,* which includes
   - recognizing interdependence among people,
   - caring for one's country,
   - seeking social justice,
   - taking pleasure in helping others, and
   - working to help others reach moral maturity.
3. *Integrates individual interests and social responsibilities,* which includes
   - becoming involved in community life,
   - doing a fair share of community work,
   - displaying self-regarding and other-regarding moral virtues—self-control, diligence, fairness, kindness, honesty, civility—in everyday life,
   - fulfilling commitments, and
   - developing self-esteem through relationships with others.
4. *Demonstrates integrity,* which includes
   - practicing diligence,
   - taking stands for moral principles,
   - displaying moral courage,
   - knowing when to compromise and when to confront, and
   - accepting responsibility for one's choices.
5. *Reflects on moral choices,* which includes
   - recognizing the moral issues involved in a situation,
   - applying moral principles (such as the golden rule) when making moral judgments,
   - thinking about the consequences of decisions, and
   - seeking to be informed about important moral issues in society and the world.
6. *Seeks peaceful resolution of conflict,* which includes
   - striving for the fair resolution of personal and social conflicts,
   - avoiding physical and verbal aggression,
   - listening carefully to others,
   - encouraging others to communicate, and
   - working for peace.

In general, then, the morally mature person understands moral principles and accepts responsibility for applying them.

Education for Moral Maturity

A vision of what it means to be a morally mature person obviously has practical educational significance. It provides a corrective for any tendency to formulate moral education on the basis of personal theorizing, rather than on the basis of what is in the best long-range interests of the developing person and society. Some educators, for example, emphasize rationality and may neglect teaching habits of virtue; they treat morality as if it were only a matter of thinking clearly. Others emphasize habits of right conduct and may neglect developing the capacity for critical thinking; they treat morality as if it were simply social conformity.

Neither extreme is wise. Instead, at each stage in a child's development, moral education must be conducted in a way that helps the child progress toward full moral maturity. Good teachers in grades as early as kindergarten know that even as they model and shape habits of courtesy and consideration, they can begin to develop the rational foundation for those moral behaviors.

Education for moral maturity is also education for democracy. Thomas Jefferson argued that moral education is essential in a democratic society because government by the people requires that the people be good—that they have at least a minimal understanding of and commitment to the moral values on which a democracy rests.

In order to educate our children to be morally mature individuals who will work to create a morally mature democratic society, we must provide moral education that is broad and deep. It must be systematic, planned, theoretically grounded, and conscientiously sustained. It must embrace both the formal curriculum of academic subjects and the "human curriculum" of rules, roles, and relationships that make up the moral life of the school. Only moral education of this magnitude can meet the challenge before us.

3. Moral Education in the School

THERE IS NO SHORTAGE OF IDEAS CONCERNING WAYS TO PROMOTE moral maturity in the school. However, no one of them alone constitutes adequate moral education. Rather, the school that educates effectively for moral maturity uses a network of ideas and arrangements to promote moral development. Thus, when we speak of the teacher's role, we are also concerned about the role of administrators, and when we describe the classroom community, we also realize the need for a schoolwide moral climate. To place the responsibility for moral education on one group or program is incorrect. It is the responsibility of us all.

The Teacher as Model

The teacher plays a crucial role in moral education. In addition to planning and implementing curriculum and instruction, teachers serve as moral models for their students. Much of that aspect of teaching is embodied in the normal flow of interactions between teachers and learners, as part of the "hidden curriculum."

Modeling includes the ways teachers reveal moral principles and reasoning in their relationships with students, other educators, and parents. For example, if we want young people to demonstrate dedication, commitment, and respect, those qualities should characterize the teacher's interactions with students. Similarly, if we want young people to use principled moral reasoning, then teachers should demonstrate that process. The effect of the teacher as moral model has not been studied, although there is child-rearing research showing that parents have effects as models (Lickona 1985).

Teachers often find opportunities to influence students' moral development in such areas as tolerance and understanding. For example, teachers model democratic pluralism when they build on the diversity of their students or invite visitors from other countries into the classroom to promote appreciation of racial or ethnic groups.

In addition to modeling, teachers can introduce young people to moral issues in other ways. For example, situations involving loyalty, conflict resolution, gender roles, friendship, peer pressure, and self-esteem provide opportunities for exploring moral understandings and commitments. Similarly, mock court sessions can help students see the value of democratic processes and the obligations of citizenship.

Teachers can also foster habits of responsibility and caring. In elementary schools, for example, caring for pets and plants and taking responsibility for specific classroom duties may give children a foundation for assuming greater responsibilities in their families and in society.

Direct moral instruction and guidance—which includes exhortation, explanation, and sometimes indignation—is a very important part of what teachers do as moral educators. Teachers routinely reprimand children for calling others derogatory names, for throwing food in the cafeteria, for taking someone else's property without permission, or for excluding another child from a game. If they do their jobs well, they explain why such actions are wrong. Many people believe that this kind of corrective feedback, delivered to groups or to individual students, is at least as important as more formal moral education

curriculums. Moreover, this direct moral teaching is at the heart of moral socialization, which must be part of the total moral education effort—especially with younger children.

Teachers can also provide a model of the morally concerned person. Sharing moral approbation or outrage over incidents that children find relevant can heighten their moral sensitivities, provided the discourse is comprehensible and the teacher is respected by the children.

Because moral education also occurs in the home and in other nonschool settings, teachers often reinforce out-of-school lessons. Sometimes, however, they contradict them—as, for example, when a teacher who insists that children resolve conflicts nonviolently encounters parents who urge fighting them out. But the relatively infrequent possibility of disagreement should not deter teachers from their modeling role.

Fundamental to teachers' impact as moral models is how they do their work. The example they set as people and as professionals speaks profoundly to students. Are teachers conscientious in their work? Do they continually seek to improve their mastery of the field and their instructional skills? Do they maintain good discipline and a good learning environment? Are they generous with their time? Are they concerned simply with their own classrooms, or with the good of the school as well? Teachers must exemplify high standards of work and apply those standards equally to themselves and their students.

Discipline

Discipline is an essential element of morality. By establishing, explaining, and enforcing rules, teachers and administrators teach important moral values. They teach students the value of following the legitimate directions of teachers and other adults. They teach them that collective activity requires regulating individual impulse and behavior. Students can learn from the school's published codes of behavior how general moral principles, such as "Respect others," are translated into specific rules of moral action, such as "Do not deface school property," "Do not use vulgar or abusive language toward others," "Practice

good sportsmanship at athletic events," and so on. By stating such rules clearly and enforcing them consistently, teachers and administrators demonstrate that these moral expectations are to be taken seriously.

Child-rearing research throws light on the development of conscience. Children come to feel an obligation to do what they know is right when their parents respond to their transgressions with indignation and moral reasoning and require them to apologize and make reparation (Dobert and Nunner-Winkler 1985).

Similarly, educational research indicates that a school's approach to managing behavior significantly affects students' moral conduct. In *Fifteen Thousand Hours*, a controversial study of secondary schooling in England, Michael Rutter and his colleagues (1979) followed 2,700 students from the end of elementary school through 12 different London high schools. Holding social class constant, Rutter found that the school a student attends can make a great difference in the student's moral conduct. For example, a 10-year-old child identified as likely to get into trouble with the law had a 48 percent probability of subsequent delinquency if he attended high school A, in which student behavior was managed one way, but only 9 percent if he attended school B, in which behavior was managed another way.

Good schools, Rutter found, are like good families. Specific forms of punishment matter less than the fact that authority figures share the same expectations of children and are generally fair and consistent in meting out penalties for transgressions. Rutter also found that schools vary considerably in the rewards they provide their students. Behavioral outcomes are better in those schools where teachers praise students' work frequently and are easily available to talk to students about their problems (Grant 1988).

This last finding calls attention to the fact that discipline, like all teaching, is most effective when it is part of a caring human relationship. Young people are most receptive to moral correction when they think the adult has their best interests at heart. Moreover, studies show that young people profit most from discipline when it includes reasoning that helps them un-

derstand how their behavior has affected others (Hoffman 1984).

Using discipline as a tool for moral growth means managing behavior in a way that develops students' moral understanding, respect for legitimate authority, responsibility for their own behavior, and accountability to the moral community of the classroom and school. Discipline of this kind helps students generalize the moral principles behind rules to situations beyond the classroom—and to grow toward the self-discipline that is a mark of the morally mature person....

The Explicit Curriculum

Perhaps the two most widely known formal curriculums in moral education are the cognitive-developmental approach (Kohlberg 1976) and the values clarification approach (Raths et al. 1978). Both focus on developing personal reasoning processes related to moral judgments on the assumption that young people need such reasoning in real-life situations. Research demonstrates that the cognitive-developmental approach has some effect on moral reasoning (Lockwood 1978, Leming 1981, Schlaefi et al. 1985). Research on values clarification, on the other hand, has not shown that this approach influences student thinking or reasoning (Lockwood 1978). Both programs, like other formal curriculums, have not been shown to influence students' real-life behavior (Schlaefi et al. 1985).

These programs might be more successful if they were used in the context of the kind of classroom and school community described later in this chapter. The same might be said of the values analysis approach (Fraenkel 1976, 1977), which emphasizes teaching the skills of ethical decision making.

Another approach that is supported by a growing body of research is cooperative learning (Johnson et al. 1984, Slavin et al. 1985). In addition to its highly acclaimed effects on achievement, cooperative learning has demonstrated a positive influence on attitudes related to concern for the welfare of others, independent collaboration, tolerance for diverse views, and

conflict resolution. Cooperative learning also helps students exercise moral commitment in small, close-knit groups.

Community service projects also foster moral development, not only for high school students but in the middle school and junior high school as well. Such projects are not new (Lipka et al. 1985), but their impact on student attitudes has gathered increasing support (Conrad and Hedin 1977, Newmann and Rutter 1983, Keitgaard 1985). Students who take part in service projects are likely to develop altruism and self-esteem, to care about the welfare of others, to see the value in helping relationships, and to understand interdependence.

Community service projects also offer opportunities for cross-generational activities, which have some support in research. These activites can develop qualities consistent with our characterization of the morally mature person. Typically, cross-generational activities include adults in the life of the school and thereby bring students into contact with different and often more mature moral viewpoints.

Moral education also can be a persistent emphasis in traditional subjects (Ryan 1986; Harmin et al. 1973). Although this approach is not supported by empirical research, it is philosophically consistent with the notion of promoting moral development through discussion and discourse. Lessons that involve literature or history naturally lead to moral discussions: What options were open to this fictional character or that historical figure? What consequences could we expect from each option? Are some options preferable to others? What do our literature and history tell us about how to live well, how to become fully human, how to excel as a people? Such discussions need not be limited to English and social studies classes, however. Many science and mathematics lessons can involve moral discussion, as can lessons in art, music, and drama.

Teachers can conduct such discussions on current classroom issues as well: What should we do about students who miss work? Can we do something about the noise level? Can we help people who are having trouble learning? What about the teasing that goes on in the lunch room? Or bullying on the play-

ground? Such discussions are usually more lively than those related to course content and may have greater impact.

Skills for Moral Living

In addition to the kinds of curriculum arrangements described, teachers can help students develop skills for moral living (Harmin 1977). Research shows that such skill training can make a difference (McGinnis and Goldstein 1984; Goldstein et al. 1980). The following are examples of ways young people can learn to extend moral concepts into moral actions.

1. *Disagreeing respectfully*. Role playing can help young people learn to voice disagreement without diminishing others in the process. Situations that build on a child's real-life experiences—for example, a friend who defaces public property or uses bigoted language—are appropriate for such role playing.

2. *Moral problem solving*. Teachers can use real class problems (a talkative student who keeps others from finishing their work, for example) and personal problems (such as a student who contemplates quitting the track team) to give young people practice in identifying and weighing alternatives, anticipating consequences, choosing the good or right act, and standing up for that choice. Moral problem solving can involve whole-class discussions or dialogues with individual students.

3. *Choosing wisely*. Teachers can help students learn to make wise choices by not rushing important decisions and, when appropriate, taking time to weigh information from their physical, rational, and inner selves, as well as from outside themselves.

4. *Empathy development*. Teachers can expand and deepen students' empathy for others by asking, as the situation arises, such questions as, "Which character in the story can you most clearly identify with?" "How do you think Billy felt when his dog died?"

5. *Saying "No."* Teachers can read stories about young people who clearly would have benefited from saying "No," firmly

and without antagonism. Students can then role-play similar stories and discuss effective ways to handle problematical situations.

The Classroom as Community

Moral development emerges from the interactions between individuals and the community of which they are a part. One moral community in which young people reside is the classroom; consequently, the development of the classroom community is central to moral education, particularly in the elementary grades.

Several theorists have argued this line of thinking. Through attachment to groups, Durkheim argued, children come to value other people and to feel loyalty and accountability to something larger than themselves (Durkheim 1961). Similarly, Jean Piaget argued that it is the "organized social life" of the classroom that enables children to grow out of egocentrism toward cooperation and mutual respect (Piaget 1965). John Dewey maintained that much education fails because it neglects school "as a form of community life," without which it is "difficult or impossible to get any genuine moral training" (Dewey 1964). Developmental psychologist Lawrence Kohlberg emphasized participation in the group as a source of the role-taking opportunities that develop a person's ability to take new moral perspectives (Kohlberg 1984).

These insights invite us to foster the moral growth of the individual by fostering the growth of the group as a moral community. In the classroom, *moral community* means at least three things: (1) students come to know each other; (2) they respect, affirm, and care about each other; and (3) they feel membership in, and responsibility to, the group.

Wise teachers begin to develop these aspects of community on the first day of school. For example, two teachers who team teach in a combined 3rd and 4th grade classroom pair their students on opening day with other students they do not already know. Each pair is given 10 minutes to complete a sheet called "Partners," which has two columns—"Ways We're Different"

and "Ways We're Alike." Then the teachers invite all the children to draw their chairs into a circle and tell, as partners, one way they are similar and one way they are different. This activity helps students perceive their commonalities, a perception that, research shows, increases empathy with others (Staub 1978 and 1979). The "Partners" activity also emphasizes that people are different as well as similar, thereby laying the groundwork for a classroom community that values individuality and diversity as well as unity.

A 6th grade teacher promotes affirmation and caring in his classroom community through a "Good Deeds Tree." Twice a week early in the school year, he asks his students, "What's a good deed someone did for you, or one you saw someone do for another person?" For each good deed reported, he attaches a green paper leaf to a bare-branched tree drawn on a bulletin board, writing the name of the student on the leaf. Over the weeks and months, the tree leafs out more and more fully and becomes a symbol of the children's growing kindness toward each other.

Many teachers know the power of rituals and traditions to develop classroom community. These traditions are repeated, tangible expressions of the group's communal life. Some teachers begin the day with a song, others with a class meeting in which students share significant happenings in their lives. Secondary school teachers who value community also find ways to do this. One high school teacher, for example, makes a point of knowing what extracurricular activities his students are involved in. At the beginning of each period, he typically takes a few minutes to comment positively on the most recent individual and team achievements of students in his class. Students are invited to add to the "good news" about their classmates' accomplishments.

We know that cohesive communities and societies are more effective in transmitting values than noncohesive ones (Baumrind 1975). And we know that morality is not a spectator sport but is developed through human relationships and interactions. For these reasons, building community in the classroom is one of the most basic strategies in moral education.

School Ethos

If we expect young people to develop moral attitudes and behaviors, we are responsible for making certain that the school itself demonstrates moral principles. In addition to using the kinds of arrangements already discussed in this chapter, this concept of consistency applies to the overall school climate, or ethos (Power 1983, Beane and Lipka 1986, Mortimore and Sammons 1987, Grant 1988). One helpful way of thinking about ethos is to extend the characterization of the morally mature person to a broader conception of the morally mature school.

The moral ethos of the school is most powerfully revealed in its institutional features, which also comprise much of the hidden curriculum (Beane and Lipka 1986). For example, we might infer from research on other aspects of achievement that young people will develop moral attitudes and behaviors if the school climate reflects strong expectations that they will do so (Rosenthal 1970, Good and Brophy 1973). Thus, school rules and codes should portray the belief that, even when students make mistakes, they are capable of moral growth. Rules and regulations that suggest otherwise are likely to become self-fulfilling prophecies.

One conception of moral ethos is the school as a "just community" (Power 1983, Grant 1988). In such a school, justice, guided by intelligent reasoning, serves as a unifying theme for day-to-day life. School governance, interpersonal relationships, and conflict resolution are guided by moral principles rather than expedience. Though intriguing, this concept of "just community" has been criticized as unfeasible and philosophically deficient (Sommers 1984). Still, it is an interesting concept and one in only an early developmental stage in many schools.

The moral ethos of the school best extends beyond climate and into specific curriculum and related areas, so that principles are not only consistent but pervasive and articulated across the K-12 program. Curriculum topics should reflect moral themes and objectives. The selection of content, activities, resources, and evaluation devices should reveal moral meaning. So, too, program evaluation should explore moral implications in terms

of expectations, interactions, and outcomes. And if we are really serious about this enterprise, even extracurricular activities—including interscholastic athletics—should be examined for consistency with the principles of human dignity, justice, interdependence, cooperation, and fair play.

Such principles and their integration into school affairs do not arise accidentally. Their adoption depends on commitment, including that of school administrators at all levels. As designated leaders, administrators have the responsibility to apply moral principles in considerations involving working conditions, policy decisions, supervisory relationships, negotiations, and governance issues.

Administration is a key variable in school effectiveness, and there is no reason to believe it is any less vital to the effectiveness of moral education. Not only do teachers need appropriate understanding and skills for moral education, but they must feel encouraged and rewarded for their efforts. The principal's role, therefore, is especially important. A timid or lukewarm principal will only hinder the process.

Home-School Partnerships

"Ideally," says sociologist Gerald Grant, "the school represents a covenant between the teacher and the parents on behalf of ideals to which all subscribe and by which all are bound" (Grant 1987). Unfortunately, a great many schools today fall far short of that ideal. Many families do not support the value norms of the school. And that spells trouble for the school's efforts as a moral educator, because research and common sense tell us that parents have a major influence on their children's moral values.

How can schools recruit parents as partners in moral education? One approach, discussed in the following chapter, is for the school to involve parents in planning the moral values it intends to teach and then seek a commitment to common goals.

Another approach begins by recognizing that many parents today are isolated from one another, do not know the parents of their children's friends, are not sure what limits are appropriate

for children of different ages, and consequently have difficulty exercising parental authority. Faced with this situation, many schools have formed support groups that bring parents together to discover their shared values. Parents who participate in such groups get support from other parents in setting curfews, restricting teen drinking, and regulating the television programs and movies their children watch. These parents, schools report, are more likely to participate in planning events for school and community.

Other schools have created a variety of opportunities for home-school collaboration, including direct parent participation in a schoolwide moral education program. In one school system, for example, parent committees help decide how the school will implement moral education goals during the coming school year. Such deliberations could also include the students themselves. The school system also sponsors workshops on family communication, teaching children to carry out their responsibilities as family members, and aspects of parenting. A school newsletter, sent to every home, reports classroom activities in moral and character education and suggests similar activities parents can do at home.

Other school systems have developed full-fledged curriculums for home implementation that parallel what is happening in the classroom. One system, for example, has a family guide for each grade level. If a classroom unit deals with teasing, for example, home activity sheets might suggest that parents role-play a teasing situation with their child, discuss a time when their child was the victim of teasing and another time the perpetrator, and identify constructive ways to respond to teasing.

Finally, discipline provides a natural point of contact and potential cooperation between school and home. Growing numbers of educators report good results from a straightforward approach: They send home discipline plans at the start of the school year, asking parents to review the plans with their children, sign them, and reinforce the values represented by classroom and school rules. This communication also lets parents know at what point the teacher will involve them in dealing with a behavior problem.

According to sociologist James Coleman, schools today face a new task: rebuilding a cohesive moral community around the school that will help to hold in place the kind of character the school is trying to foster in students (Coleman and Hoffer 1987). That is no small task, but as the above examples indicate, progress is already being made.

A Final Word

In this chapter, we have considered how moral education might become an integral part of the life of the school. Surely, the teacher plays a crucial role in modeling moral actions and in emphasizing moral themes in the curriculum. But serious commitment to moral education requires exploring specific curriculum arrangements, classroom and school climate, and home-school partnerships as well. Taken together with the broad involvement described in the following chapter, the ideas presented here extend the concept of the morally mature person into the larger concept of the morally mature school.

We must bear in mind, however, that more research is needed about what works in moral education. Already, research has confirmed much that we can put to use. We know that guided discussion of moral dilemmas can help develop higher-level thinking about moral issues in some students. Experience working together helps students take different perspectives and enhances cooperative attitudes. Participating in helping relationships and service projects builds students' self-esteem and their valuing of others. Children's moral understanding and conduct are fostered by adults' high expectations and serious reactions to transgressions. School ethos has pervasive effects on a wide range of social and moral behavior as well as on academic achievement.

Although we know these things, much remains to be learned about which combinations of strategies produce the most generalized and lasting effects on moral development. Acknowledging what we have yet to learn should make us cautious about what we claim for any particular program in moral education. This is a complex field, still open to inquiry.

4.
Who Is Involved in Moral Education?

In formally adopting any moral education program, schools must attend to the fundamental American tradition of democracy and the pluralistic nature of society. To do so requires the constructive engagement of all those who have a stake in moral education.

Who should be involved in designing and implementing moral education? Simply stated, everyone who has a stake in a moral education program—be it systemwide, schoolwide, or in a single classroom—should be involved in planning how to infuse moral education into the curriculum. That includes the following groups, each of which can play a unique role and make significant contributions:

- the public
- teachers and administrators
- school board members
- families
- higher education professionals

- the media
- government officials
- business and industry leaders
- civic, religious, ethnic, and community groups
- students

Involving any of these groups in the design and implementation of moral education requires assessing that group's specific needs and concerns. The assessment should be both internal and external to the school. That is, it should take into account both the needs of those who are part of the daily life of the school (students and staff members) and the needs of those who are not but are nevertheless affected by school decisions (community members). Frequently, these needs overlap.

Schools can assess community needs via public meetings, questionnaires, interviews, conferences, or panels. Guided by the needs assessment, teachers and administrators can develop a statement of goals that directly addresses the concerns expressed. The statement should clearly articulate what a moral education program expects to accomplish. It should be widely disseminated to build and maintain community support.

Why Involve the Community?

Extensive community involvement is necessary to build a strong base of support for any program, especially one that touches on people's most deeply held feelings and beliefs. Because moral education is a potentially controversial topic, schools must take great care to ensure that all sides have an adequate chance to be heard and to contribute.

Such involvement gives the community a better understanding of the school's instructional goals. Involvement means sharing and caring; it fosters cooperation and support; it generates commitment; and it motivates participants toward positive ends. Moreover, it reinforces the sense that our society functions best when individuals and groups help one another, itself a democratic principle.

In this regard, it is worth noting that ties between the

school and community groups benefit both partners, especially when service and exchange programs are arranged among all the groups involved. Student internships, tutoring programs, community service experiences, and programs that bring community members into the classroom have a long history of success. These programs are most likely to succeed when they are designed by local educators and parents themselves rather than imposed from above, and when they are designed to meet the stated needs of specific groups.

Although these service programs are seldom recognized as a component in moral education, they reinforce the values of cooperation and helping others. Moreover, such experiences can help diminish community opposition to a school program that defines values and morals in the abstract.

How Can Consensus Be Reached?

It is unrealistic and inappropriate to propose that professional educators dictate the moral education presented to children in our schools. But it is equally unrealistic to imagine that the content of moral education will be determined solely on the basis of community opinion polls. Educators must show leadership in this area. This requires that they tread an intermediate ground between adhering to rigid authoritarianism and swaying to the shifting winds of unconsidered opinions.

Polls disclose that most parents are sympathetic to moral education. In 1980, the Gallup Poll asked members of the public whether schools should provide instruction in morals and moral behavior. A large majority (84 percent) of respondents who had children in public schools said "Yes," as did almost as many (79 percent) of the total sample.

In many communities, consensus can be reached about the specific values to be pursued in moral education. Here, for example, is the "common core of values" developed by the Baltimore County, Maryland, Public Schools in 1984 to guide a new K-12 moral education program:

Compassion
Courtesy
Critical inquiry
Due process
Equality of opportunity
Freedom of thought and action
Honesty
Human worth and dignity
Integrity
Justice
Knowledge
Loyalty
Objectivity
Order
Patriotism
Rational consent
Reasoned argument
Respect for others' rights
Responsible citizenship
Rule of law
Self-respect
Tolerance
Truth

Values like these constitute our democracy's moral heritage, the living legacy that each generation must apply to a complex and changing world and then pass on. Not everyone's list would be exactly the same as this one, of course. But in most communities, substantial majorities can be mobilized to support statements of principle that include similar values. Nevertheless, attaining wide agreement takes more than simply soliciting people's opinions. Rather, the leadership role educators must play requires:

- Significant personal commitment to developing activities that foster moral education.
- Willingness to engage in tactful and effective advocacy.
- Skill in soliciting allies and pursuing appropriate compromise.

Finally, mention should be made of moral education activities that involve limited numbers of students, such as those in a single school or even part of a school. With such limited constituencies, it is possible to establish precise statements of principle by working with the various groups involved. Activities based on these principles—peer tutoring and honor codes, for example—are already in place in many schools, because of the leadership of teachers and administrators. Their potential for moral education should be clearly recognized.

5.
Issues and Recommendations

SCHOOLING BEGINS EARLY IN CHILDREN'S LIVES AND ABSORBS A GREAT deal of their time and energy through their teen years. By its very nature, schooling inevitably has an impact on children's moral lives. The thrust of this report, however, is not simply to acknowledge that impact, but to ensure that schools effectively carry out the mission of moral education. Moral education is both inescapable and of great importance to individual students and society as a whole. Nevertheless, it is an enterprise fraught with troubling controversies that educators must understand and respond to with wisdom and sensitivity. Different controversies trouble different people, yet all demand our attention.

Perennial Issues

Seven issues in particular are most persistent:

1. *Parental unease.* Many parents become uneasy when schools undertake to teach their children moral values. "Whose morality?" they ask, fearing the schools will impart values that

are different from their own. These fears are heightened when schools select textbooks and materials that offend community sensibilities, dismiss parents' objections as extremist, and refuse to listen to reasonable complaints. But many parents are just as uneasy when schools claim their curriculum is "value neutral" and resist developing a clearly stated set of moral principles to guide the life of the school. How can schools balance the need to provide moral leadership with the responsibility to respond to community mores?

2. *Socialization versus individuality*. Should the goal of moral education be to socialize the young into the central values of society, or to develop morally autonomous individuals?

3. *Pluralism versus unity*. Should the school's curriculum and programs reflect, teach about, and encourage understanding of the varied ethnic heritages and value systems of students and teachers, even when they conflict? Should moral education focus on a discrete set of core values on which there is apparent agreement?

4. *Public versus private morality*. There is increasing discussion of the role religion should play in American public life. In the context of moral education, this discussion takes the form of whether the religious bases of moral behavior can and should be taught in public schools. Those who hold that any moral belief system is based ultimately on divine authority and personal religious values object to the absence of such considerations in the curriculum of public schools. Those who believe that moral reasoning and behavior can exist apart from religion object to what they fear will be an attempt to infuse religious precepts into the public school curriculum. Can these views be reconciled in a diverse democracy? If not, what should be done?

5. *How should moral education be taught?* How can students' developmental levels be taken into account in teaching moral content? What degree of complexity is appropriate for students of different ages? Should moral education be presented as a separate program, or infused throughout the existing curriculum? Can the current curriculum be refined so that materials and assignments in history, literature, social studies, and other courses reflect moral and ethical values? How can educators

guard against the possibility or appearance of indoctrination in moral education?

6. *Who should teach moral education?* In the highly emotional climate of this debate, it is easy to lose sight of the fact that family, school, community, peers, civic and religious institutions, the media—in fact, almost everyone who touches students' lives—all communicate some value or set of values. How can schools help make these participants aware of their influence on children's values and help them wield that influence more responsibly? The question also arises within the school itself: Should moral education be the special responsibility of particular professionals, such as older, more experienced teachers? Or is it the responsibility of the entire school community?

7. *How can community support be built?* Recognizing that all spheres of the community are involved in imparting values, how can their efforts be balanced and reinforced? If one group is not doing its job, how can others be mobilized to compensate? Is it appropriate for the schools to take a leadership role in these efforts?

Emerging Issues

In addition to these perennial issues, new controversies and considerations must be taken into account in any dialogue on moral education. Among these emerging issues are the following.

1. *Moral renewal.* What is the role of the school in the development of public and community virtue? Should schools wait for moral renewal on the part of society, or should they attempt to lead such renewal?

2. *Changing demographics.* A number of demographic trends raise questions that must be considered in the context of moral education:

- *The emerging underclass.* How does the emergence of a seemingly permanent underclass, a large group of citizens entangled in a net of poverty, relate to this topic? To what extent can schools reasonably expect children of this underclass to embrace traditional con-

cepts of virtue and character such as the work ethic? How can this underclass be both the subject and the object of moral discourse in the schools?

• *The new pluralism*. We are a society of growing ethnic and cultural diversity. Increasingly, students bring to school a variety of languages, customs, and moral and civic traditions and values that their families wish to retain. Some of these traditions and values may conflict with each other and with American traditions. How can schools respond to increasing pluralism?

• *The graying of America*. More of us are living longer, raising ethical questions about medical care, life style, family responsibility, and the allocation of society's resources. How can schools prepare young people to deal with these value-laden decisions? How can they instill a sense of partnership between the young and the old?

• *The changing family*. Increasing numbers of children live in single-parent families or other nontraditional family groups, and increasing numbers grow up in homes where no adult is in residence during the day. How can schools respond to these realities? How can schools and families reinforce each other more effectively?

3. *Defining the territory*. Should moral education include such controversial issues as drug and sex education—issues on which young people need to be able to make informed decisions? What happens if the school's teachings are, or appear to be, counter to the belief systems of family or religious or communal institutions?

4. *Post-industrial ethics*. When even adults have few tested answers to guide them, how can schools help young people explore ethical behavior in such new areas as computer ethics and biomedical ethics, including the right to die, surrogate parenting, genetic manipulation, and in-vitro fertilization?

5. *The media as moral educator*. The growing influence of the mass media—particularly television and popular music—raises troubling moral questions. Through simplistic coverage

of issues, many television programs project a "quick fix" mentality that discourages thoughtfulness and encourages violence and questionable social mores. Television programs and commercials encourage such values as materialism, overconsumption, superficiality, and casual sexual behavior, and reinforce racial, ethnic, and sex-role stereotypes. How can schools encourage more responsible attention to the values content of the mass media or, failing that, counteract this influence?

6. *The reconsideration of human rights*. How do such problems as AIDS, child abuse, and poverty affect our thinking on individual human rights? How does the response of the religious and civic community on such issues inform or reinforce moral behavior? What role should the schools play in discussing these issues?

7. *Accountability*. How does moral education relate to recent efforts to make schools more accountable for their performance? Given conceptual and measurement ambiguities, how feasible is it to report moral education outcomes? Will the increasing reliance on quantitative tests discourage educators from attending to those matters that, like moral education, are difficult to quantify?

8. *Privatization*. What is the effect of the new emphasis on privatizing values and withdrawing into self or small, self-gratifying support groups? What is the necessary balance between individualism and the health of the community?

9. *The role of teacher educators*. What should be the contribution of higher education professionals, particularly those involved in teacher education, to the process of preparing moral educators and creating and maintaining a moral environment in schools?

Recommendations

In recent years, the educational community has given substantial attention to excellence in our schools. An emphasis on moral education, we believe, is essential to that end. Moral education is not just another educational fad; it is an old and revered school mission. And with good reason.

At the heart of democracy is the morally mature citizen. A society whose citizens are not morally mature and cannot trust one another resorts to external force and can even evolve into a police state. Similarly, a school whose students are not morally mature is tempted to create an environment of repression. Schools must contribute to the development of morally mature individuals who, in turn, will help to ensure the existence of a just and caring society.

It is in this spirit that we make the following recommendations.

1. We urge all those involved in American education—from school board members to district and building administrators to individual teachers—to renew their commitment to promoting moral education in the schools. Indeed, we urge that moral education be made a powerful unifying and energizing force in the curriculum.

2. We recommend that educators form partnerships with parents, the mass media, the business community, the courts, and civic, racial, ethnic, and religious groups to create a social and cultural context that supports the school's efforts to develop morally mature citizens.

3. We recommend that schools define and teach a morality of justice, altruism, diligence, and respect for human dignity. These are universal moral values that coincide with traditional religious teachings but stand on their own as authentic secular values. As part of a genuine respect for pluralism, schools should also teach students about the different ultimate sources for morality, including religion.

4. We urge schools and school systems to make sure their moral education efforts extend beyond the cognitive domain to include the affective and the behavioral. Moral education must go beyond simply knowing what is good; it must also involve prizing what is good and doing what is good.

5. We recommend that moral education include, especially for younger children, socialization into appropriate patterns of conduct and, especially for older students, education for the critical thinking and decision making that are part of adult moral

maturity. The latter may include examination of the complex issues that stir ethical debate in society at large.

6. We recommend that educators continually examine the institutional features of school life to ensure that climate and instructional practices contribute to the same moral growth.

7. We urge further research on what works in moral education, drawing on research findings from other fields and presenting those findings to the profession forcefully and clearly.

8. We recommend that educators regularly assess the moral climate of schools and the conduct of students and communicate the results of these assessments to their communities. Many schools take steps now, including notations about conduct on pupils' report cards, notes of praise or criticism to parents, and recognition for individuals or groups whose conduct is praiseworthy. We acknowledge, however, that there is still much work to be done in the articulation of moral principles and the development of methods to assess their place in the school.

9. We recommend that schools establish and convey clear expectations for teachers and administrators regarding their roles as moral educators. Furthermore, we recommend that their performance as moral educators be included as a regular and important part of their evaluation.

10. We recommend that teacher educators, both preservice and inservice, give major attention to moral education to ensure that teachers have the necessary knowledge, attitudes, and skills to fulfill their moral education responsibilities.

In these recommendations, and in our report as a whole, we do not call for schools simply to return to the attitudes and traditions of the past; nor do we urge schools to attempt a new educational experiment. Rather, the moral education we call for is part of the living legacy of our nation. It is at the center of our evolving tradition as a national community. Our vision of the moral education children need is one that is basic to the survival of our culture, building on the past while preparing young people to deal with the moral challenges of the future.

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